

This is from a recent news story from New York:

As her grandfather sat pleasantly perplexed at her wedding, Lauren Barnes reached into the recesses of her strapless white gown, whipped out her iPhone and accepted her groom's Facebook relationship change to "married." "Nothing's official," she said, "until it's Facebook official!"

According to surveys by the magazines *Brides* and *The Knot*, the use of technology is on the rise in the world of weddings, with 65 percent of couples now setting up special web sites to manage RSVPs, broadcast video of the ceremony and/or reception, and to keep guests in the loop.

Tech is changing the way people communicate and shop. In the cases I mentioned, these innovations allowed couples to do something different, to keep their special day from becoming "just another wedding".

Change for the sake of change, gimmicks and fads are not all for the better.

I would be willing to bet that the most memorable part in the minds of the friends and family of the iPhone bride was not the vows or the readings and certainly not the sermon, but rather the Smartphone being pulled from her bridal gown.

(PAUSE) Today's Gospel speaks of more than just a wedding, but a **wedding feast** for the son of the king. It doesn't take a degree in theology to see the analogy of the king to God the Father and the king's son to Jesus.

It is pretty easy to get the idea that we are the invited guests, allowed into the feast when those first invited refused. The correlation is between ancient Israel and the Church Christ founded. But if there is a wedding, where is the Bride and what is the Feast?

St. Thomas Aquinas said that the mark of one who is good is the act of sacrifice made on behalf of the other. A marriage is not the ceremony, as important as that is, but the Sacrament lived out daily by sacrifice.

God, being the ultimate good, made the ultimate Sacrifice for His Bride, the Church.

We are guests, yet much more than guests; we **are** the Church, we **are** the Bride of Christ!

And what we await is the Heavenly Wedding Feast when we will be with Jesus forever... but until then, we celebrate the same feast, with all the angels and Saints, right here, during the Mass.

With that in mind, with the vision of ourselves as the Bride and this Mass as the Feast, listen again to the beginning of the first reading.

**On this mountain the LORD of hosts  
will provide for all peoples  
a feast of rich food and choice wines,  
juicy, rich food and pure, choice wines.**

To usher in the new millennium, in the year 2000, Blessed Pope John Paul II opened the bounty of the Church, and asked all peoples of the Church to look again at how we celebrate this feast of Heaven here on Earth. And so we began the 11 year journey toward a third revised Roman Missal, the official book of prayers that we use to celebrate the Mass. The changes were slow in coming and very methodically and purposefully made to heighten our awareness of our deep Catholic Tradition. They are certainly not change for the sake of change.

You may have heard people refer to this change as the new Mass, but it is not new.

Nor is it the return to the Latin Mass, as some media outlets have claimed. But the Translation **is new**.

The Mass will still be in English, but the prayers of the Mass, the opening prayers, the prefaces and the Eucharistic prayers have been enriched by returning the language of these prayers to their rich, Latin **heritage**.

Some of the words of the prayers and responses that we say together are also infused with centuries-old tradition.

A primary example of something coming directly from the Latin is “**Et cum spiritu tuo.**” For hundreds of years, this was the people’s response to the Priest’s “**Dominus Vobiscum**”, (**The Lord be with you**)

This phrase had originally been translated in 1973 as “And also with you”.

It will now return to “**And with your spirit.**” In this phrasing we come to see the exchange between the priest and the people of God as a prayer, and not just a simple greeting.

This also places the English translation in line with the way this phrase has **always** been translated in other languages, including Spanish, French, German, and Italian.

We will see a number of other changes in the translation of common prayers. This includes the various parts of the Confiteor (“I confess to Almighty God...”), the Gloria, the, the Sanctus (Holy, Holy, Holy), the Mystery of Faith, and the invitation to communion.

Also the Church has taken into account our own unique gifts as the Catholic Church in the United States. There are now prayers for Masses celebrating our American Saints and some of our own national holidays, such as Thanksgiving and Independence Day.

I know that not everyone shares my enthusiasm for these changes.

In 1973, we received our current Missal, so it has been with us a long time, and for some, it is the only Mass they have ever heard.

And I know that change can be difficult, and that is why we have been practicing some of the word changes in our sung prayers and why Father and I will be speaking about the changes over the next several weeks, before the First Sunday in Advent on November 27<sup>th</sup>, when the changes go into effect.

Some of the phrasing of the new prayers, because they are exact or near exact translations of the Latin, will sound strange to our ears.

When I first saw some of the changes, I thought “man, nobody talks like that”, but then I came to realize that was a part of the gift of the new translation.

Our Mass is not a mundane or casual or a bland worship experience.

It is indeed where heaven and earth meet, so why shouldn't our language reflect that?

I also came to understand that since the whole Catholic Church has both the same mandate and the same guideline for translation, the Mass will be Catholic in the truest sense of the word, which means Universal.

In a very real way, the entire Catholic Church will soon hear and be participating in the same language of the Mass as St. Thomas Aquinas, St. Francis, (and) St. Benedict, (as well as our own St. John Capistran) but each in our own languages.

Questions will arise. Father and I will make ourselves available to address these as best we can.

Keep an eye on the bulletin, check out the parish web site.... Come to Mass.... pray for openness to the Holy Spirit.

And I am confident that together we can make this work. We will be well prepared to worship together in this new translation.